as logically tenable as the idea of an eternal Reality supporting in perpetuity an eternal illusion real only to an infinite multiplicity of ignorant and suffering beings who escape one by one from, the obscurity and pain of Maya, each one by a separate extinction of itself in Maya.

In a second possible answer on the illusionist basis to the problem, in the philosophy of Shankara which may be described as a qualified Illusionism, an answer which is presented with a force and comprehensiveness that are extraordinarily impressive, we make a first step towards this solution. For this philosophy affirms a qualified reality for Maya; it characterises it indeed as an ineffable and unaccountable mystery, but at the same time it does present us with a rational solution, at first sight thoroughly satisfactory, of the opposition which afflicts our mind; it accounts for our sense of the persistent and pressing reality of the universe and our sense of the inconclusiveness, insufficiency, vanity, evanescence, a certain unreality of life and phenomena. For we find a distinction made between two orders of reality, transcendental and pragmatic, absolute and phenomenal, eternal and temporal,—the

former the reality of the pure being of Brahman,
absolute and supracosmic and eternal, the latter the
reality of Brahman in Maya, cosmic, temporal and
relative. Here we get a reality for ourselves and the
universe: for the individual self is really Brahman;
it is Brahman who within the field of Maya seems
phenomenally to be subjected to her as the